

620 110 3  
A Full and Clear *a Rom. Cath. book really*

# EXPOSITION OF THE PROTESTANT Rule of Faith,

With An Excellent

## DIALOGUE

*Laying forth the large Extent of  
True Protestant Charity against  
the Uncharitable Papists.*

**I** Having made it a prime part of my Study these several years, to seek into the Principles of Religion, and upon account that I judged the saving of my Soul, the greatest concern I had to deal in this World, I was resolved, maugre all the Principles of Education, Interest, or Passion, there to fix, where I truly was convinced between God and my own Soul, that the surest footing was, and securest way to Salvation. Which to my unspeakable comfort, being satisfy'd that I have found: I can't conceal the desire I have of directing others to endeavour the same, that they may partake of the like happiness which I my self enjoy. To accomplish this the more compendiously, I conceive nothing more efficacious, than to search as I have done, into the different grounds of each Church. The *Roman Catholicks*, tho' they allow any sober Person may read (with leave) the Holy Scriptures, yet they permit none to interpret the same in points of Faith, unless they take along with them the

Judgment of the whole Church, either diffusive, or assembled by her Representatives in a General Council Lawfully call'd, under their chief head his *Holiness of Rome*, and to such Definitions alone do they believe themselves bound to subscribe. Now our *Protestant Churches* deal more liberally, and allow every *sound Member* a power of reading Holy Scripture, and judging of *Controversies in Faith*, according to the measure of light imparted, so that no body is Bound to submit either to Fathers or Councils, unless he judge they speak conformably to his private sense of Scripture.

Now, having lately touch'd upon this point in my Answer to Dr. *Tennison's Remarks*, and having fram'd an argument of no small force, to invalidate the *Protestant Rule of Faith* as by him delivered, to which the Dr. in his fifteen Sheets has not return'd one Syllable, I thought it might prove very beneficial to the Publick, if that point were thoroughly handled, the whole weight of all Controversy turning upon this Hinge, viz. whether there be any Power upon Earth, to which all Men are bound to submit in matters of Faith, as the *Catholicks* teach; or whether every sound Man be left free to judge for himself, as the *Protestants* assert.

Methinks I see the *Protestant Reader* in a Zealous fret, for having bought the Paper of an Author against whom he has conceived a notable prejudice, borrowed from the Writings of Dr. *Tennison*, which he has been pleas'd to inter-line with many very *Injurious* and *Scandalous* reflections upon Me and My Religion, nothing provoked thereto, as appears from the modest account I gave of the *Conference*; nor do my *Remarks* contain any more than a Vindication void of Passion, to which Truth and Justice did oblige me. And although the Dr. continue in his fifteen Sheets call'd, *Pulston Considered*, his *Reviling*, *Defaming*, and *Bantering* Style: yet (ever willing to yield to the Dr. in this) the Answer I will shortly publish thereto, as it shall be very short, so it shall contain nothing that may disedify the Reader.

The Dr. having assign'd the Holy Scriptures, as understood by every sound Judgment, for the Rule of Faith; and consequently having given to every such Person authority to Judge of *Controversies in Faith*, at least as far as concerns his own salvation, I fram'd the following Discourse, the Dr. has not been pleas'd to return an Answer, tho' it was the chief *Querie* put to him.

"We must allow, if to any, a soundness of Judgement to *Luther*, *Calvin*, *Carlostadius*, *Zwinglius*, *Beza*, *Castalio*, &c. who were the principal Heads of the Reformed Churches, and consequently receiv'd more of the Divine Influence, us'd more industry in acquiring *Authentick Copies*, comparing of *Texts*, Imploring the Divine Assistance, than any of their Followers.

To

To begin therefore with *Luther*, *Zwinglius* says of him, *That he was a saint Corrupter, and horrible Falsifier of God's Word: One, who followed the Marcionists and Arians, that raz'd out such places of Holy Writ as were against him. Thou dost, says he to Luther, corrupt the word of God; Thou art seen to be a manifest and common Corrupter and Perverter of the Holy Scriptures. How much are we asham'd of thee, who have hitherto esteem'd thee? With how great reason Zwinglius* "objected this to him, those are Judges, who have noted above a  
 "thousand places, chang'd by him in the *New Testament* alone; "and that he set forth the Gospels seven times, every Edition very  
 "much differing from the precedent. Now, I desire to know, whe-  
 "ther, and when *Martin Luther* had the assistance of the H. Ghost?

*Vide Bell.  
 Ser. de  
 Pentec.*

"*Luther* on the other side affirms of the *Zwinglian* Translators,  
 "That they are Fools, Asses, Anti-christs, Deceivers, and of an As-  
 "like understanding. *Beza* says of the *Basilian* Translation, *That it*  
 "is in many places Wicked, and altogether differing from the mind of  
 "the Holy Ghost. Of *Beza's* Translation, *Castalio* observes, *That to*  
 "note all his Errours, would require a great Volume. *Beza* again pro-  
 "nounces of *Castalio's* Edition, that, *It is False, Foolish, Un-*  
 "skillful, Bold, Blasphemous, Vicious, Ridiculous, Cursed, Erroni-  
 "ous, Wicked, Perverse. In the first *English Bible*, set forth in the  
 "Reign of *Henry VIII.* by *Tindal* the chief Apostle of the pretended  
 "Reformation, *Bishop Tunstall* has noted no less than two thousand  
 "Corruptions in the Translation of the *New Testament* alone.

Give me leave here to argue, as follows: I have a Soul to save, which is the Concern of Concerns; and which, being once lost, is irrecoverably lost, and for all Eternity, never to be redeem'd from an Abyss of inexplicable Wo. For the saving of this most precious Soul, I ask of our pretended Reformers, What I am to do? Take this Scripture, say the *Zwinglians*, and here you shall find the word of Life. Hearken not to them, says *Luther*, they are Fools, Anti-christs, Deceivers. I turn to *Luther*, Take heed, says *Zwinglius*, *He is a Marcionist, an Arian, a manifest and common Corrupter and Perverter of the Holy Scriptures.* I leave them both, and go to *Beza*: He offers me a Volume, which he calls the *Word of GOD*, when *Castalio*, crying out, bids me beware, and tells me, 'tis a Volume of Errours, *Beza* defends himself by defaming *Castalio*, as False, Bold, Blasphemous, Cursed, Erronious.

Allarm'd at the clashing of this *Cadmean* Race of Reformers, I leave *Germany*, and come into *England*, a Wise and Polite Nation, which, having consider'd at a distance these mutual Dissentions of our Heavenly gifted Gospellers, takes doubtless better measures. *Tindal* her prime Apostle, offers me the *Book of Life*, when *Tunstall* warns me of two thousand Corruptions in the lesser half of it. I

Relig. &  
Gover. p.  
306. &  
318.

hang in suspense. The Parliament declares it to be a *Crafty, False, and untrue Translation*: Yet *Cranmer* is allowed to present me it again little chang'd, besides the *Marginal Notes* and *Preface*. However thro' the esteem, I have for that august Assembly, I submit my self, and am willing to depend on its prudent determination.

To the end therefore, that amidst so much confusion, this weighty matter may be more Cautiously and Piously decided, *Martin Bucer*, once a *Dominican*, *Bernardin Ochin*, a *quondam Frier*, and some others, qualify'd in the same nature, are call'd into *England* by my Lord Protector and Bishop *Cranmer*, to frame a new Model of Religion, and fix the Standard of the *English* pretended Reformation.

Let me here desire my *Reader* to weigh these following lines with that indifference of Judgment, and unprejudicateness of mind, which an Affair of this importance requires, and as I write them, with the most sincere Zeal, and Uprightness of intention; so I most earnestly beg, they may be accordingly consider'd by the discreet *Christian Reader*.

In his Defence, page 522.

Epist. ad Norimb. & Essing.

Schlussem. in Theol. Calv. l. 2. f. 70. Praet. teol. page 107.

Relig. & Gover. p. 62. 3.

See his Letters in Fox. 1279. and Stow. p. 1036.

*Bucer* therefore, stil'd by Arch-Bishop *Whigist*, a Reverend, Learned, Painful, Sound Father; and of whom Sir *John Cheek* said, *The World scarce had his Fellow*, first became a *Lutheran*, then a *Zwinglian*, after that a *Lutheran* again, as may be seen in the *Acts* of the Synod, held at *Luthers House* in *Wuttemberg*, in the year 1589. And *Bucer* himself in his Commentary on the 6th. of *St. John*, and 26th. of *St. Matthew*, asks pardon of *GOD* for having deceiv'd so many with the *Errors* of *Zwinglius* and the *Sacramentarians*; yet after this open Repentance, he returns to the same *Zwinglianism* in *England*; and at his Death, as those, who were present testify, embraces *Judaism*, having long before declar'd to *Dudley Duke* of *Northumberland*, that he doubted, whether all was true, which the *Evangelists* relate of *CHRIST*; which if it were, none, who believ'd *CHRIST* to be *GOD*, and to have spoken these words, *This is my Body*, could deny the *Real Presence*.

*Ochin*, whose Opinions were Oracles to the Composers of the Nine and Thirty Articles, and whom Bishop *Bale* terms a *Light of the Church*; saying, *That England was happy whilst It had him, miserable when it lost him*; after many changes in Religion turn'd Jew, taught *Circumcision*, and wrote a Book in defence of *Polygamy*.

*Cranmer* in *Henry VIII's* days, wrote a Book in defence of the *Real Presence*: and another in *Edward VI's* against it. Many such Remarks might be made of *Peter Martyr*, *Coverdale*, and others, the grand Masters of the Reformed Church of *England*.

Now I desire to know, whether these Men were in all these Opinions true *Protestants*. If my Reason is not quite lost, I conceive, you



you must answer in the Affirmative: for he (according to your Doctrine) is a true *Protestant*, who guides himself by the Holy Scripture, taken in such sense, as appears true to his own reason, which he is not oblig'd to submit to the Judgment of any Church whatsoever. Why so? Because every sound Judgment is a sufficient Judge in Controversy. If those Men therefore were of sound judgment, and judging according to Scripture, as they for the present understood it, were now of one Opinion, then of another: now condemn'd, what they once believ'd; then again believ'd the Tenet, they had so lately Anathematiz'd: liv'd *Christians*; dy'd *Jews*: They were notwithstanding, in all these Opinions, true *Protestants*. If you say, they judg'd right, when they were *Zwinglians*; wrong, when they were *Lutherans*: This is said meerly *gratia*, and is a perfect begging of the Question. The *Lutherans* will rise up, and assert, that they were then truly inspir'd from above, when they judg'd the *Zwinglians* an abominable Sect: And the *Jews* will challenge them, because in their latter days, when they were not only more experienc'd, but also more grave and serious upon the approach of death, they pronounc'd Christ to be no *Messias*, and all the *Christian* Religion to be nothing, but a meer Delusion and Cheat.

If being asham'd of such Patriarchs, you disown them, and say, They were deceiv'd in this or t'other Opinion, that they were of weak judgment, wanted Sincerity, Humility, Modesty: It then follows, that the Basis of your pretended Church totters, and how shall any one be assur'd, that the Fabrick, built on such a Foundation, is firm, solid, and warrantable?

If you say, you have only taken from them, what was true, and agreeable to the right meaning of GOD's Holy Word, without the mixture of their various and unchristian Errours, I desire you to give me a Rule, by which I may be assured of this your certain Choice of only true Doctrine. These Men always spake conformably to their present Judgment of Scripture, which as you Universally teach, is clear and evident in all points necessary to Salvation: what certainty have I, that this Perspicuity and Evidence was better discern'd by them, when they taught this Doctrine, than when they deliver'd the Opposite? If you tell me, you are sure of it, because 'tis conformable to your own Judgment of Scripture; the opposite Party will as confidently affirm, they are certain of the contrary, because they Judge contrary to the Doctrines, which, they are assur'd, are true, and only conformable to GOD's Holy Word.

The *Zwinglian* according to his sense of Scripture, says, He is sure Bucer was deluded, when he taught *Lutheranism*; The *Lutheran* from his Judgment of Scripture, avers the same assurance of his having Err'd, when he taught *Zwinglianism*; The *Jew* is as certain that

that he was deceiv'd in both, and was then only in the right, when he embrac'd *Judaism*. Where does the Scripture say, *Luther*, you understand me right? you *Zwinglius* Err, or the contrary?

But methinks, I hear you tell me, that I have forgot with whom I argue; that yours is not a Religion of any one Man, but a Church Establish'd by Law, that 'tis not only imprudence, but even impudence, to question the Certainty and Truth of a Religion, prescrib'd by so *Wise*, *Sincere*, and *Learn'd* an Assembly, as that of an *English* Parliament. Very good; but am I not still free to examine according to my own Sense and Judgment, whether this Assembly speak conformably to the sense of the *Holy Ghost*? You reply, that I am, *every Man of sound Judgment being judge of Controversies of Faith*. What therefore, if according to the conviction of my Understanding, I am in my Conscience perswaded, that they have all Err'd, Holy Scripture seeming clear to me in the contrary sense, Am I still a true *Protestant*, while I Judge the Church of *England* to be a Spurious and False Church? If so, then I am at the same time a *Protestant*, and no *Protestant*; if not, then a *Man of sound judgment*, may cease to be a compleat judge in *Controversy*. If you Preach to me Submission of Judgment and implicit Faith, you have left your Principles, and are become a *Papist*. O, but tho' I may securely judge Ten whole *Ages*, and Twelve *General Councils* to have handed down to me a false sense of Holy Scripture; yet I must by no means question, but that now at last, an *English* Parliament has hit upon the right: You may as rationally oblige a *Man*, his eyes being wide open, not to see at mid-day; but I must believe, or away to Prison, and undergo the severe Penalties of the Law; This goes hard. I would fain Conform, if it stood with my Conscience: Let us therefore try for once, whether I can't in Prudence and Christian Sincerity, secure my Soul by a Conformity to so advantageous a Judgment.

I find therefore in *Henry VIII's* time, an *English* Parliament crying down the *Pope*, and placing his Majesty of *England* in his room; and yet I see the same Men persecute as *Hereticks*, those, who in other Points joyn'd with the *Transmarin Innovators*. In *Edward VI's* days, I find the same Men declare that Doctrine to be most damnable *Heresy*, which themselves had all along during the Reign of *Henry VIII.* profess'd as *Catholic*. Queen *Mary* being seated on the Throne, I find them Recanting, and Condemning themselves, and censuring all the Points of *Protestancy* as Wicked and Heretical: and within six years after, I see them again pass the same Censure on the *Roman Catholic* Doctrine, to which they had so lately and solemnly been reconcil'd.

Now,

Now, give me leave (*Christian Reader*) to ask you; can I with a safe Conscience, leave a Church whose *General Councils*, *Lawsfully Assembled*, and *approved* (by which I govern my self) have not in 1600 years produc'd, (as I can find) any one contradiction in matters of *Faith*, to depend upon Parliamentary Creeds, four times wholly inverted in sixteen years? Can I in Prudence and Conscience renounce the former, to embrace the latter? Give me but one pregnant Reason for this, and I engage to become your Proselyte.

If you tell me, one Parliament was guided by Passion, another by Interest; but that 'twas *Queen Elizabeth's* Parliament, which consisted of Men according to the Spirit of GOD: Is not this again a manifest begging of the Question? Where does the *Bible* (for at present, as a good *Protestant*, I admit of no other Rule) where, I say, does the *Bible* tell me, that the Parliament of *Queen Elizabeth* should be guided by the Holy Spirit, and not that of *King Henry VIII. &c.* If you shall return to your old *Erastian*, that you are sure on't, because you find that Parliament agree with your own Judgment; those, who liv'd in *King Henry's* days, will on the same ground of pure Scripture tell me quite another story: How then can I be satisfied, which of your Judgments is true? You will answer me, I must judge for my self. What therefore, if according to my sense of Holy Scripture, I judge in my Conscience (as in the presence of Almighty GOD I truly do) that *King Henry VIII's* Parliament was *Schismatical*, *Queen Elizabeth's* *Heretical*, and this (as indeed it falls out) after a serious, long, calm, disinterested Examen, am I still a *True Protestant*? You must grant me to be one, because I follow the *Protestant Rule*, which is (as you say) *Holy Scripture*, as every one after the use of due means, does in his own proper judgment understand it. What can be more ridiculous than this? I am a *True Protestant*, at least in my Principles, tho' by those very Principles, I judge the *Protestant Church* to be *Schismatical* and *Heretical*.

*The Great Extent of Protestant Charity; Or, a DIALOGUE between Eudoxius and Philautus, concerning the Protestant Rule of Faith; shewing it to be an in-let, not only to all Heresy, but even to Turcism, Judaism, and Atheism it self.*

*Eudoxius.* I Shall not, Sir, I hope, offend you by proposing you a few Doubts concerning your *Protestant Rule of Faith*: which is *holy Scripture*, as understood by every sound judgement.

*Philautus,*

Philautus, So far from it, Sir, that on the contrary, you will very much oblige me.

En. Reading lately, Sir, the Works, publish'd by the first Lights of your pretended Reformation, who all give us the same Rule of Faith, I discover'd in them a wonderful Spirit of Contradiction; and found, that they not only differ'd the one from the other in matters of Faith, but that the same Men dissented from themselves; now teaching one Doctrine, then another.

Phil. When you shall have prov'd your Assertion, I will return you a satisfactory Answer.

En. Luther in his Book *De Potestate Papa*, teaches, that there are seven Sacraments; *De Captivitate Babylonica*, that there are only three; *ad Waldenses*, only two; and again *de Captivitate Babylonica*, that according to Holy Scripture there is but one. In his Sermon of the *Eucharist*, he tells us, that in the Sacrament of the *Altar*, there is neither Bread nor Wine, but only the Species or appearance of them; yet in his Book against the King of *England* he asserts, That he is wicked and a Blasphemer, who says, The Bread is changed into the substance of CHRIST's Body. Concerning the Popes Power he affirms in his Book *de Potestate Papa*, That, if it were not *Jure Divino*, and from GOD, it could never have subsisted so long; and yet in his Treatise *de Captivitate Babylonica*, he often repeats, That he is certain, the Power of the Pope is the Kingdom of *Babylon*. In *Disputatione Lipsiensis*, he says, I do not only believe, but certainly know, that there is a *Purgatory*; and yet *de Abroganda Missa*, he tells us, 'Tis more secure to deny *Purgatory*. I have Sir, to the number of threescore such Contradictions out of this one Author, the first and greatest Light of the Reformation; and near as many out of *Calvin*, *Beza*, &c. Now I desire to know, how I may be assur'd, which part of the Contradiction is conformable to Divine Revelation, which otherwise.

Phil. Of contradictory Doctrines, you may safely hold that to be true, which after a serious and due examin, appears to you agreeable to holy Scripture.

En. But what, if another be convinc'd of the opposite?

Phil. He is bound to believe, as he comprehends it, however different his belief may be from yours.

En. And shall each of us be assur'd, he has Divine Faith, relating to such a Mystery, tho' we evidently contradict one another?

Phil. I do not say, you shall each of you have Divine Faith concerning that particular point, in which you differ; but that each of you may safely hold that side of the Contradiction, which he verily believes to be true, provided you both proceed with sincerity, and are neither of you blinded with Passion: For the Article



'cle may perhaps be of such a Nature, that there will be no necessity for either of you to believe it with Divine Faith.

*Eu.* What then say you of a *Quaker*, who, grounding himself on his own sense of Holy Scripture, believes Baptism as impertinent and superstitious, as you do the use of *Holy Water*?

*Phil.* *I say, the Quaker, so believing, proceeds not with Sincerity and without Passion.*

*Eu.* How will you make it appear, that you are the only Men, who proceed sincerely; and that all, which contradict you, are misled and blinded by Passion, or the like.

*Phil.* *I don't say, all, who contradict me, are so misled.*

*Eu.* They may then contradict you, and not be misled?

*Phil.* 'Herein our Charity is greater than yours: for, as we arrogate not to our selves Infallibility, so consequently we condemn not all, that are of a contrary persuasion to our selves, but allow Salvation to any, who reading the Holy Scripture, shall believe so much, so far, and in that sense, they humbly conceive, it ought to have.

*Eu.* So that, if to day I understood the Bible in one sense, to morrow in another; using always equal Diligence and Sincerity, I shall always be in the right.

*Phil.* *I say not, that you will always be in the right: but that you will not be accountable to GOD for any Error, as long as you judge according to Conscience.*

*Eu.* But what, if I govern my Conscience by a false Principle? what, if Almighty GOD has laid upon all Christians an obligation of submitting their private Judgment to the Universal determination of the Church?

*Phil.* *What, if the Sky should fall? There is nothing so evident, as that every Man of a sincere will and sound judgment, using due endeavours, will clearly see in Scripture, whatsoever is necessary for him to believe, or do, that he may obtain eternal life.*

*Eu.* Notwithstanding this your Evidence of Scripture, many (for ought we can discern) of equal Probity, Learning, and Diligence, have delivered contradictory Doctrines from the same Text of Holy Writ.

*Phil.* *Not in material Points, or in the Fundamentals or Essentials of Faith.*

*Eu.* Sir, I can make it appear, that there is no one Point of Faith, which has not been deny'd by such, as have constantly pretended to follow the Guidance of Holy Scripture. *Apollinaris* taught, 'That our Saviour had no Soul distinct from his Divinity; *Manichæus*, 'That there were from all Eternity two Principles or Deities; The *Anti-trinitarians*, 'Oppugned the Mystery

of the Blessed Trinity; the *Origenists* and *Millenaries* deny'd Everlasting Life and Death; *Eutyches*, affirm'd, There were not two Natures in CHRIST; *Nestorius*, That the Divine and Humane Nature were not truly united, but only in a moral or eminential manner; the *Arians* made the second Person inferior to the first, and a Creature. All these, I hope, are material Points of Faith; yet were they all opugned by Men, who (for any thing, can be made out to the contrary) Read and Study'd the Holy Scriptures with as much Sincerity, Diligence, Learning and Piety, as any of the late Reformers. I desire therefore to know, whether these Men were part of the true *Catholic Church*?

Phil. *It could be creasily made out, that they proceeded with Sincerity, and Piety, should be unwilling to exclude them from the Church.*

Eu. The contrary can't be prov'd against them without begging the Question. If you say, they wanted Sincerity, Learning, Piety, Diligence, &c. they will disown the Charge, and return it upon your self. Give me therefore one convincing Reason, why I may not believe them as well as you.

Phil. *So you believe according to conscience I shall not judge, nor condemn you.*

Eu. At least, what you just now asserted, is false, viz. that one, who acts Sincerely, cannot err in things necessary to Salvation, by reason of the Clearness and Evidence, they have from Holy Scripture.

Phil. *I won't be positive concerning those, that liv'd in former Ages, of whom we have but a dubious and slender knowledge; at least it is manifest by the experience of the present Times, that the Scripture is clear in all things, necessary to Salvation, and of this all Protestants are agreed.*

Eu. There are then among Protestants no Hereticks and Unbelievers?

Phil. *Not amongst true ones.*

Eu. Amongst those, who carefully, diligently, and sincerely read the Scripture?

Phil. No.

Eu. How comes it then to pass, that *Luther* calls the [*a*] *Zynglians*, and *Sacramentarians*, who deny'd the Real Presence, *Hereticks*, *poison'd by the Devil*, *separate from the Church of CHRIST*, [*b*] *possess, repossess, through possess, and over and again possess with the Devil*, *Diabolatos, perdiabolatos, transdiabolatos, superdiabolatos*; and that he says, *I protest before GOD and the World, that I agree not with them*, (the *Sacramentarians*, which is our Religion of England) *nor ever will, while the World standeth but will have my hands clear from the blood of those Sheep, which these Hereticks drive from*

CHRIST,

*a* Hereticos  
serio censu-  
mus, & a-  
lienos ab  
Ecclesia  
Dei. l. com-  
Sacr.

*b* Aurif. vit.  
de Heret.

*c* Epist. ad  
Harmogin.  
To. 7. Wit.  
fol. 380.

CHRIST, deceive, and kill. Munster and Carlostadius, two great Pillars of the Reformation, he calls furious Devils. Calvin on the contrary, speaking of the Lutherans, says, [d] That they neither care for the Judgement of GOD nor Angels, that they are men indu'd with a Devilish Pride, a Doggish wickedness, and blind Drunkenness; that they are nothing but Mad Barkers, Giants, Cyclops, &c. [e] Heshusius pronounces of Melancthon, and the Wirtembergians, that they are entirely out of the Church. [f] Beza proclaims of the Anabaptists, that they are Blasphemers of Almighty GOD, and held three GODS. The Basilienses declare of Carlostadius, that he was the Plague of the Church, and was kill'd by the Devil: [g] Scarcharius of Melancthon, that he was an Arian, and the Anti-christ of the North, and Disturber of all Christianity. [h] Castilio, speaking of the Calvinists, calls them Proud, Furious, Haughty Hereticks, saying that Geneva is Babylon, the Ministers Sorcerers, Conjurers, Sons of Sodom and Gomorha.

Here Sir, I desire to ask one Question, viz. whether or no you receive into the number of common Christianity, and Catholick Union, those, who (in the Judgment of the prime Lights of the Gospel, and the first chosen by GOD to Reform the North) are Hereticks, possess, and repossess by the Devil, Devils in humane shape, without the fear of GOD, Blasphemers, Arians, Anti-christs, Corrupters of common Christianity, Furious, Haughty, Giants, Conjurers, Sorcerers, Sodomites, and Gomorrhians? It seems to me, you must, because all these Men were true Protestants; and true Protestants, you say, make the true Church. They were true Protestants, because they all adhear'd to the Holy Scripture, in such sense, as they themselves understood it, refusing all other Judges, and protesting against all other Power on Earth, which should pretend to oblige a Christian to submit his own Judgment of Scripture, to a contrary Interpretation of the Church, if the Church should seem to him not to teach conformably to that sense of Scripture which he should verily believe to be true.

Phil. I have already told you, that I'll Judge no Man: if they us'd the Diligence, Sincerity, Piety, and Learning, we require, tis certain they could not err damably.

Ex. They will all not only say, but swear also, that they have omitted no Endeavours of Diligence or Pious means. They are all (in their own conceits) sure they are in the right, and that those, who differ from them, are deluded, blinded with Passion, byas'd by Interest, or the like. Give me, Sir, an Infallible Rule, whereby I may know, which of them have the Spirit of Truth, which the contrary?

*Phil.* 'I tell you once again, let GOD Judge them. I meddle with none of them: 'tis not my Affair, I am certain, I am in the right.

*Eu.* Under favour, Sir, I think this a Demonstration, that every Protestant Church is at the same time, according to your own Principles, both in the true Church, and out of the true Church, and consequently neither *in* nor *out*, which is a meer *Chimera*. I thus prove my Assertion. Every Protestant Church is a true Church, because her Members of *sound judgment* are fit Judges in *Controversies of Faith by Scripture*, which alone they follow, and which is clear in all things, necessary to Salvation. Every Protestant Church is also a *false* Church, because those Churches, which are by *Members of sound judgement*, governing themselves by Scripture, judg'd *Heretical, Blasphemers, Anti-christian, and Diabolical*, must needs be *false* Churches: But, as I have shewn above, there is no particular Protestant Church, which has not by some other particular Protestant Church been so call'd, represented, and believ'd: therefore every Protestant Church is *false*. Thus is every Protestant Church both *true* and *false*, and consequently Church and no Church; which, as I said before, is a meer *Chimera*.

*Phil.* 'Hold, Sir, not so fast; I have let you ramble long enough; 'tis now time to take you up. You have, Sir, I perceive, forgot what I told you in the beginning of our Discourse; that the Point, concerning which the difference is, may perhaps be of such a Nature, that there is no necessity of believing it with Divine Faith; that is, it may perhaps be none of the Essentials or Fundamentals of Faith.

*Eu.* There may therefore be *Heretical, Blasphemous, Anti-christian, and Diabolical Doctrines*, taught by *sound Christians* remaining in the Communion of the *H. Catholick Church*; because all these Characters are consistent with the *Fundamentals of Christianity*; oblige me therefore, so far, as to give me a List of these all-saving *Fundamentals*.

*Phil.* 'That, Sir, is not so easy as you imagin: for by reason of Mens different Capacities and Apprehension, that may be necessary to one Person, which is not so to another: so that to require such a List of me, is to bid me shape a Coat for the Moon, which (the being never at a stay, but always either increasing or decreasing) is utterly impossible. This only you may rely on, as a certain truth, that nothing can be a Fundamental or Essential Point of Faith, which is not clearly deliver'd in Holy Writ. Nor can there be any greater Evidence of a Points being clearly taught in Scripture, than that Learned and Pious Men after a diligent search, and the use of due means, differ not about it.



*En.* I see then, Sir, by this your Doctrine, that a Man may without endangering his Salvation, deny all these Articles, I have hitherto been taught to be the principal Points of Christianity.

*Phil.* 'Sir, what you may have been taught, I know not: but 'since you press me so close, give me leave to tell you with the 'Learned Mr. *Chillingworth*, that, if you mean by Fundamental, 'what is necessary to be explicitly believed by every one for the 'obtaining of Eternal Life; there is perhaps nothing so, but 'that there is a *GOD*, and that *JESUS CHRIST* came to save sinners; and that whoever, holding this Foundation, shall be ready 'to submit his Belief to all, that he shall find reveal'd in Scripture, 'taken in such sense, as he himself shall after the use of due means 'judge to be true, can never err damnably, nor consequently 'cease to be a Member of that Church, out of which there is no 'Salvation.

*En.* I must confess Sir, that your Charity is of a very vast extent: For by this your Doctrine, all those, who were by the Fathers in the Primitive Church, and the first General Councils condemned as notorious Hereticks, ought not to be excluded the Pale of the Church. But pray Sir, what would you say to one, who having read the Holy Scripture with all possible Diligence, and consider'd not only the many Contradictory Opinions, held by Men pretending to no other Rule, but also the positive Assertion of Protestants; that all visible Churches for a thousand years have been Erroneous and False, and that all the Signs, Prodigies, and Miracles, wrought by pretended Catholics, (as you are pleas'd to call us,) were nothing but Imposters and Cheats; that there was no true Holiness in all our Saints, nor any Faith to be given to our Fathers. How far, Sir, I say, would your Charity extend to one, who, after a thorow Consideration of all this, should with the *Turks* remain perswaded, that as *Moses's* Law was abolished by the coming of our Lord and Saviour *JESUS CHRIST*, so the Christian Law was to have an end at the coming of *Mahomet*, who was according to their Doctrine, a Prophet sent by God to that purpose, and as far exceeded *CHRIST*, as *CHRIST* did *Moses*; and being thus perswaded, should follow the Example of *Adam Newton*, a most Learned Protestant, and chief Pastor of *Heidelberg*, who became a *Mahometan*, and was Circumcis'd at *Constantinople* with many of his Flock.

*Ofiand.  
Gm. p. 16.*

*Phil.* 'Since I am, Sir, as I have already told you, to judge of 'my Neighbour with Charity, I find no reason, why I may not 'allow Salvation to such a Man, acting sincerely; especially seeing he holds the Foundation, that there is a *GOD*, and that *JESUS CHRIST* came to save sinners.

*En.*

Schlussel-  
berg. de  
Theol. Cal.  
fol. 9.

*Eu.* I see then, Sir, that he was not altogether mistaken, who affirm'd *Protestancy* and *Turcism* to be very near of kin. What would you think of another, who, believing the *Alcoran* to be (as indeed it is) nothing but the Dreams of a Blasphemous Impostor, and hearing your Opinion of the Miracles, wrought during the last ten Ages, should from thence, and from the many seeming Contradictions, not easily reconcil'd, between the *Old Testament* and the *New*, between Gospel and Gospel, really in his Conscience believe all Christianity to be a Cheat, and the Four *Evangelists*, Four *Impostors*; and should therefore, as beset the Learned *Protestant Allemannus*, judge it his safest course to embrace *Judaism*? This Man is of a sound Judgment, reads Scripture, examines diligently, and sincerely according to his Judgment of Scripture, believes all *Christians* either Cheats or Fools, animated by your example, who believe the same of the last Ten Ages.

*Phil.* 'If this case be possible, I see not how I can in Charity pronounce such a Man condemn'd to Eternal Torments.'

*Eu.* Once more, Sir, what would you say of another, that should, after all private diligence possible in reading of Scripture, grounding himself on your Assertion of the last Ten Ages, having produc'd nothing but *Impostors*, and considering, that all the Arguments, you bring against Miracles in the *Roman Church*, may equally be alledg'd against those of *Moses*, and our Saviour, should remain convinc'd, that the Creation of the World, the Wonders of *Exodus*, and all the other surprizing Stories, related in Holy Writ, are meer Fables, and consequently that Religion is only a pure invention of States-men, Politickly devised to keep Mankind in awe; and in fine, question the very Being of a Deity?

*Phil.* Sir, I have often told you, Judge no Man.

*Eu.* So that *Heretical, Blasphemous, Anti-christian, Diabolical, Turkish, Jewish, Heathenish, Atheistical* Doctrines, undergo no refutation from a true *Protestant* than the which, what can be granted more destructive to Christianity?

Unheard of PARADOXES, following from the Protestant Rule of Faith.

*Paradox.* **W**hen *Luther's* Conscience checks him in the terms he expelleth, [a] 'How often did my trembling heart beat within me, and reprehending me, object against me that most strong Argument, art thou only wise? Do thou Errest, and drawest so many into Error with thee to be damn'd Eternally. And again, [b] 'Dost thou, O sole Man, and of no ac-

# Lut. 70.  
Ger. fol. 9.  
O 70. 2.  
Witten.  
1562. O  
alibi.

'count take upon thee so great matters ! What if thou being but  
'one, offendest ! If God permit such, so many, and all to Err,  
'why may he not permit thee to Err. [c] 'Hitherto appertain  
'those strong Arguments the Church, the Fathers, the Councils,  
'the Customs, the Multitudes, and Greatness of Wise Men,  
'(who have taught the opposite Doctrine to mine.) [d] 'That I  
'had never begun this business. [e] 'That my Writings were burnt,  
'and bury'd in Eternal Oblivion. A true Protestant believes, that  
*Luther* did Prudently and Piously stifle all these remorses of his  
Conscience, and that he was endu'd with the Spirit of God, when  
he said, [f] 'Be it that the Church, *Austin*, and other Doctors,  
also *Peter* and *Paul*, yea that an Angel from Heaven teach other-  
wise, yet is my Doctrine such as setteth forth God's only Glory.  
'*Peter* the chief of the Apostles, did live and teach besides the  
'word of God.

Now dear Christian what Judgment can be more rash, injurious  
and contrary to Christian Charity, than to assert that so many Ho-  
ly and Learned Doctors as have been, and are confessed *Papists* (and  
even the whole visible Church for the space of at least a thousand  
years) could either ignorantly mistake, or would wilfully forsake  
the true sense of God's word so clearly shining in Scripture, as  
every petty *Protestant* doth pretend, what so repugnant to Chris-  
tian modesty and simplicity, as for a Man to prefer his own pri-  
vate Opinion to the Decisions of General Councils, Torrents of  
Fathers, Clouds of Witnesses, and the Universal Tradition of so  
many Ages.

*Paradox.* A true Protestant believes, that Almighty God ha-  
ving a design to Reform his Church, made use of *Luther*, haunted  
by the Devil from a Child, to avoid whose molestations, he be-  
came Religious, and was quiet till he threw off his Habit, and held  
Sacrilegious commerce with a Nun, when again the Devil return'd  
really, not imaginarily to him. Of *Calvin*, [b] who besides the  
keeping a Gentleman of *Launay's* Wife, was sentenc'd at *Noyon*  
in France, to be publicly branded in the Shoulder, for sins not to  
be named, as was Registered by Mr. *Berthier* Secretary of the Coun-  
cil of Geneva, under a sworn Notaries hand. [c] Of *Beza*,  
who liv'd in wickedness with *Andebertus* a Boy, with *Candida* a Har-  
lot, who ran away with a Taylors Wife, that dwelt in *Calender-  
street* in Paris, and kept another Woman called *Claudia*, whose  
Child he kill'd to cover the sin. Of [d] *Cramer*, who two several  
times at least, marry'd King *Henry* the Eighth, and as often declar-  
ed the said Marriage Null. [e] Besides his own marrying against his  
Oath when a Fellow at *Cambridge*, and afterwards, [f] when Bishop,  
carried his Wench along with him in his Episcopal Visitations.

b. *Luth. ro.*  
5. *Wittem.*  
in *Galat.*  
fol. 290.  
& in *Coll.*  
*Mensal.*  
fol 273.  
c. *Luth. ro.*  
7. *Wittem.*  
an. 1558.  
& ro. 6.  
Ger. fol.  
26. & *ali-*  
*is in Locis.*  
d. *In col.*  
*menfal.*  
158. & in  
*prof. in ro.*  
Ger. f. 9.  
f. *Turn.* 5.  
*Wittem. an*  
1554. fol.  
290. & in  
*Ep. ad Gal.*  
c. 1.

a. *Loc. com.*  
Class. 4.  
pag. 50.  
b. *Schuffel.*  
*Hier. Boli.*  
an. 1577.  
*Defence of*  
*the censur,*  
fol. 81. 8.  
c. *Ibid. fol.*  
86. 87. &c.  
d. *See the*  
*Star. an.*  
28. *Henic.*  
7. 1536.  
e. *Dr. Heyl.*  
*Fox, &c.*  
f. *Schi.*  
*Angl. p.*  
216.

g Bale of  
himself.  
Cent. 5.  
245.

Of *Poynter*, who went to Law with a Butcher for his Wife, having then another Wife living. Of [g] *Bale*, who was inspir'd to take a sweet-heart called *Doll*.

All of them men without *Mission*, either *Ordinary* (as not being sent by any Lawful Power upon Earth) or *Extraordinary*, that is particularly Delegated from Heaven, as not having all of them together (as *Erasmus* well objected) power of *Miracles*, even so far as to cure a Lame Horse. And that they had neither command over *Devils*, Gift of Tongues, Spirit of Prophecy, or any Supernatural Grace whatever. Yet these men are believed by a true *Protestant*, to have been Vessels of Election, chosen by Almighty God, to Reform the World; men endu'd with a Divine Spirit, and that *Austin*, Apostle of our Countrey, *Boniface* sent hence with Twelve Companions, to the Conversion of *Germany*; *Willebrord*, sent with as many to the Conversion of *Brabant*, *Freez-land*, *Iceland*, &c. *Monks* of exquisite Learning, Irreproachable Behaviour, Unspotted Innocency, Saint-like Conversation, Gifted from above with all supernatural Graces, Power of *Miracles*, and most of which sealed their irreprehensible lives with a Glorious *Martyrdom*; were *Impostors*, or at least imposed upon, *Deceivers*, or deceived, to have believ'd and taught a *Dollrine* to be Reformed by *Martin Luther*, *Calvin*, &c. that *Bucer*, *Peter Martin*, &c. having sacrilegiously broken their tripple Vow made to God, and coming into *England* with their debauched *Nuns*, brought along with them the purity of the *Primitive Church*; And that their Contemporary *Xaverius*, leaving all his great Pretentions in *Europe*, and sailing into the remotest parts of the *East* to Preach the Faith, Gifted from Heaven with Power of curing all Diseases, raising the dead, casting out *Devils*, endued with a high Spirit of Prophecy, Gift of Tongues, and whom God prospered so far, that he Converted from *Paganism* 12 Kingdoms by his Preaching, and still favours by preserving his Innocent, Unspotted, and Chaste Body uncorrupt at *Goa*; A true *Protestant* I say, believes *Bucer* sent by God, *Xaverius* by the spirit of Falshood. If so, let *Protestants* object no more, that *Catholicks* require we deny our senses, since they exact that we lay aside our Reason.

3 *Paradox*. A true *Protestant* believes, that that Government would be the best Constituted in the World (as being a perfect model of the best of Governments, left by Christ in his Church) wherein every sound man should have Power to cancel the Decisions of the highest Courts, and a full liberty of disobeying and opposing the Sentence of the Supream Judges in Law, unless it should agree with his own private sense of the same Law. For, if in matters of Faith, the object whereof is remote from our senses, and Essentially obscure to us in this Life, every sound Sheep is left

Judge



Judge over his Pastor, and the whole Church; what more reasonable than in a Question of *menm & tuum*, which we feel with our hands, and see with our eyes, and which is the ground of all Law and Government, every sound man should be his own Judge, and Arraign, Judge, and Condemn his Ruler, Governour, Prince, King, or Emperour, if in his private Opinion, he Judges they proceed not according to Law, (as he understands it.) This sequel is so natural and inevitable in our *Protestant* Principles, that it has effectually in all Countreys where-ever *Protestancy* has spread itself, Arimed the Subjects against their Temporal Lords, as it first had done against the Spiritual; and nothing was so ordinary, as to see them March to the Field with a *Bible* under their arms, and a Text of *Scripture* in their *Banner*, to fight the Battle of the Lord, against the Princes of the Earth; and hence perhaps it was, that wise Prince King James the First, presaging as it were, the Fate of his Royal Son, said of the Members of *Parliament*, then sitting, *That they were an Assembly of 300 Kings.* That all the late Wars of *Germany* against the Emperour and Lawful Sovereigns, happen'd upon their change of Religion is witness, beside many others *Dredericus*, A *Protestant* writer in part 2. *Nullenarius* 6. pag. 661. *Of Basil. Geneva, Switzerland, Sweedland, Holland.* see *Crispin, Chirrens, Flor. Rai.* &c.

*Paradox.* A true *Protestant* must grant, that our Saviour was much over-seen in the method he took of Converting the World by Teachers and Preachers, and laying a reiterated Command upon all men of believing them; since really no man is bound to pin his Faith upon anothers sleeve. Now the Efficacious way would have been, to Command his Life and Actions to be writ in all Languages, and compil'd with the *Old Testament*, to be sent into every part of the World; for all things necessary to *Salvation* being clear and evident in Holy *Scripture*, and no body being oblig'd to believe more than he comprehends, and as it were, sees to be true out of the said Holy *Scripture*; all, by this means, would, or at least might have presently discover'd the nullity of their own false Religions, and consequently imbrace common *Christianity*; that is, believe so much of *Christ* and his *Doctrine* as each one should draw under the *Scheme* of his own Reason, nothing else being necessary to *Salvation* in our *Protestant* Principles.

*Paradox.* Should a Gentleman make the delivery of his Estate, saying, Sir, I deliver unto you a full and free Possession of this Inheritance, to dispose of at Discretion in quality of true Owner and Lord; but if you touch it against my will, or dispose of it in whole, or in part, otherwise than I shall judge expedient, expect to be treated with all the Violence, Severity can invent. Would

not this be a most impertinent and self-destroying Settlement? questionless it would. Yet this is the procedure of the Church of *England*: Here, take says she to all sound Members of the whole Christian Church, this *Holy Bible*, Read and Interpret it freely; you can't but find out the Truth therein contain'd, nor are you oblig'd to submit to any Authority under Heaven *against* your own *Dittamen*: But if you presume to judge of matters therein contain'd contrary to my Sentiment thereof (though you are as able and as free to judge as my self) know, that no Severity of the Law shall be spar'd in Chastizing you. Is not this an admirable Liberty? An unparallel'd Charity? Millions who never were in themselves, or their Ancestors Members of her Communion, must be oblig'd against Conscience to come over to her; and no body must presume to question her Authority, because *ipsa dicit*, and she shall inveigh against *Roman Catholicks* most violently, for requiring that she return to the Union of the Church, whose Member she had own'd her self for upwards of a thousand years: Is not this a *Paradox* of *Paradox's*? I must believe she had just reason to separate from the Church of *Rome*, (though if I read Scripture till *Dooms-day*, I can find no ground for it) I must blindfoldly believe no Subject in the Kingdom has just reason to remain out of her Communion. That is, I must believe no body but an *English Protestant* can be a sound Member of the Christian Church, or a fit Judge in Controversy: And that the Scripture has not for these thousand years been clear to any at all, and at present is only so to an *English Protestant*: Which if granted, (as granted it must be,) it evidently follows, that our *English Protestant* is the most Uncharitable and Unconscionable Christian in the World.

See Adv. e  
to the Pul-  
pits, the  
Repres.  
Misrepres.

6. *Paradox*. The true *Protestant* believes that a *Roman Catholick* Prays to a *Crucifix* as well as to *Christ* himself, and attributes as much satisfaction to it, as to the Blood of his Redeemer: That the *Roman Catholick Saints* were Canonized for Treasons, detestable Villanies, as a reward of strife and every evil Work; That to be false and deceitful, is meritorious, and worthy of Eternal Life: That with Money one may compound with Heaven for unforsaken sins; and be absolved without being at all sorry for them: That Indulgences serve instead of sanctification and good life; Confession to carry on the Plots and projects of the Priests, with a hundred such detestable Abominations. True *Protestant* Ministers have laid out the *Catholick* Tenets under these foul colours for above these hundred years, while the whole Body of *Roman Catholicks*, and every Member of them disown, condemn, and execrate every point thereof in particular. Now is it not a mysterious *Paradox*, that a Minister of the Church of *England* should better under-

understand our *Catholick* Tenets, than the Council of *Trent*, and the whole Body of the *Catholick* Clergy? I do most solemnly protest in the presence of Almighty God, that were these Doctrines, and the like taught in the *Roman Catholick* Church, as *Protestants* say they are, I would not remain one hour in her Communion: yet the *Vulgar* must believe it so; and why? Because it is for the Interest of the *Protestant* Clergy that the People should live in Apprehension and Horrour of *Popery*, whether by false or true Reports, it was always alike to the *Protestant* Teachers.

See the Catholism of the Council of Trent.

7 *Paradox*. Although it be evident, that King *Henry* the Eighth, never thought of laying the first Stone of the *Reformation* pretended, till he was refused by his *Holiness*, the liberty of putting away his Lawful Queen, and that the Protector of *Edward* the Sixth, who carried on the design, had always in his eye the great Fortune he rais'd upon the Ruins of *Abbys*, *Priorys*, &c. And that Queen *Elizabeth* had never perfected it, was it not that she found it the only expedient for the making a Party, to support the weakness, or rather defect and nullity of her Title.

Altho' all the Promoters of this great Revolution were apparently invited, by ample and rich Possessions of the Church, and the *Protestant* Clergy entered into Possession of more than a Million of *Catholick* Revenues.

Altho' nothing be so clear, as that the necessity of a handsom maintenance for Wife and Children, mixt with a fear of being desam'd and ruin'd by the Party, if they leave it; be the chief invitation of the *Ministers* of the Church of *England*, to remain in her Communion, as many of them have own'd to me, (some of which I have reconcil'd.) Altho' experience hourly teaches, that no *Catholick* ever calls for a Minister on his Death-bed, to be received into the *Protestant* Communion. Tho' *Protestants* daily send for *Roman Catholick* Priests in that Truth-discovering moment. Yet our true *Protestant* believes this whole work of the *Reformation* to have been begun, and carried on without Interest, Prejudice, or Passion, and that there is a finger of God in the whole: And that it is the *Roman Catholick* (forsooth) who in matters of Religion, is guided by Interest, while the *Protestant* is governed by pure Reason, and sole Principles of Religion; which if so, our Reason is inverted, our Judgment without Rule, and all of us destitute of common Sense.

Can it be possible that any Considering, Serious, Sober Christian Reading this Paper with an unbiass'd Mind, and indifferent Reason should do otherwise than doubt at least, whether the *Protestant* Rule of Faith may be follow'd in the perillous journey of Eternity; and whether he may not have the same reason to doubt,

as an Eminent Doctor of the Church of England had, when giving me his Hand, he said; Sir, you have by the Hand the Unhappiest Man living; I desired to know the reason of his Dissatisfaction; I am, says he, a Member of a Church, I know to be False, and a Guide to others, in a way I am sure will never Save them. Why truly Dr. said I, things standing so, you have a great deal of reason to style your self Unhappy, and ought in my judgment to provide a timely remedy; he replied, That God was merciful, and that he would think on't in good time: That there was one Impediment, viz. A Wife, which he must provide for; that he had been Gentilely Educated, and was now very acceptable to the Gentry (as indeed he was) and that to become a Catholick would ruine his Family: That if he stood quiet his Benefice (one of the best in our Country) another might succeed who would do more harm, and rail against the Truth more than he had done: For his part, he said, he had never in his Life Preached against the Papists but twice (which still lay upon his Conscience) and it was for that he had been check'd by his Bishop for not doing it. I replied, That all these specious Arguments would not prove a sufficient Plea at the day of Judgment. He shrunk up his shoulders, saying, He served a God, he hop'd, would be as merciful to him, as he had been to one of his Predecessors, who was reconcil'd upon his Death-Bed. I laboured to show him the danger of that fallacious Discourse, saying how he ought to call to mind, that altho' a Thief on the right hand of our dying Saviour had found mercy, yet another as near to his Redeemer, had perished on the left; and much to that purpose. In the end, he promised, that the Spring following, He would go to Rome, and do as his Conscience oblig'd him; nor could I obtain any more of him. I returned soon after into Flanders, and that very Winter the poor Gentleman died without any assistance.

It was (as I take it) upon the same occasion, that he told me, How he thought it impossible for any Schollar, who was not blinded by false Principles of Education, Interest, Passion, or Sensuality, to read the Holy Scriptures, and search into History, without being convinced of the Roman Catholick Churches being the only way to Salvation, and consequently of the nullity of all the pretended Reformation.

#### ADVERTISEMENT

I Have been obliged to prefix different Titles to this short Discourse, by reason of the Endeavours I have Experienced to be used by Protestant Ministers to keep out of the People's hands all Books and Papers, which might contribute to the debauching a Nation, the most imposed upon this day in Christendom.

London, Printed by Mary Thompson, 1688,